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a lone and weary man would have driven an unwilling crowd before it.

The arguments for war based upon the teachings of Jesus are best described by one Shakespeare:

"What damned error but some sober brow to bless it,  
And approve it with a 'Text.'"

Jesus everywhere was opposed to physical force. He had nothing but rebuke for the one who smote the servant of the high priest. His behavior under temptation in the Wilderness, his own analysis of himself on the way to Cæsarea-Philippi, his supreme self-mastery in the Garden of Gethsemane, at Golgotha, showed him superior to physical force, showed him, indeed, surcharged with a super-force, the force of love, of service, of sacrifice, of gentleness, of persuasion and consolation, the very force that won eight million followers within two centuries and overcame the Roman world. There was nothing in him of the camp or of the modern emphasis that States rest only on guns and battleships. The heart and faith and message of this man was of peace. The heart and faith and message of the Christian Church for its first two hundred years, said by some to be the only Christian Church which we have ever had, was the heart and faith and message of peace. The supreme fact of the Christian ethic was then, and ought to be now, that Jesus Christ was a pacifist.

### BETHINKING OURSELVES

**M**R. LAFCADIO HEARN wrote in 1894, at the time when Japan was declaring war upon China and getting ready by a force of arms to take her "legitimate place among the strong nations of the world," these significant words: "The new Japan will be richer and stronger, and in many things wiser, but it will neither be so happy nor so kindly as the old." We call these words significant because they are suggestive.

Let us bethink ourselves. It may be true that the pacifists are engaged in putting salt on the tail of Utopia. So be it. There can be no valid objection to such a proceeding. Every thinking man is engaged in putting salt on the tail of his Utopia. But there are tastes in Utopias. We have been watching the militaristic brands of Utopia, and we must decide that they are not our brand. We have beheld nations setting up such Utopias, and in their name slaughtering millions of unoffending boys. We question, therefore, not only the methods employed to attain unto such Utopias, but raise the further question of the validity and desirability of any such kind of Utopia. We are convinced that the followers after these force-begotten Utopias are not getting what they think they are getting. They are not even headed in the direction of the Utopias they think they are pursuing.

The present war has had one profound influence which we judge is world-wide. It has produced a universal hypochondriacism. A hypochondriac is a person who has lost both his faiths and hopes, and has left only his hobgoblins of fear. The political discussions within our United States, for example, relate primarily to questions of defense. They spring from fears. We hear little of wholesome international policies. The politics of our country in a time of peace are the politics of cowardice. We have lost our faiths. We have drifted from our old moorings. Our thought and speech are dominated by fears. We are suffering from an attack of hypochondriacism.

Now we would not insist that we must love and hate alike. We do not even believe that it is necessary that we should all have the same opinions. As we try to bethink ourselves, we are inclined to insist, however, that there must be a working majority with similar principles. Chateaubriand, once French Minister of Foreign Affairs, traveler, diplomat, and scholar, wrote: "In order that two men may be true friends, they must have contrary opinions, similar principles, and different hates and affections." We pacifists are interested in principles. We would abolish wild Utopias. We would cure the disease of hypochondriacism.

We are not vending "pills for the cure of earthquakes." We are pursuing no "damn barren ideality." We are anxious to avoid the reputation of disseminating "loose gas." We believe, and we are willing to sacrifice our all for the belief, in that development of States which shall eventually make it possible for each, man or woman, to be free to pursue life's permanent satisfactions in the service of an advancing society. We are perfectly clear that such a supreme product of civilized humanity must be born out of the holy wedlock of liberty and discipline. It may be true, as Lord Bacon said, that the philosophers are engaged in making imaginary laws for imaginary commonwealths, and that their discourses are "as the stars, which give little light because they are so high." If so, we pacifists are not philosophers. We bethink ourselves in terms of democracy. And democracy means something to us. It means that condition of living together whereby human beings will be free to pursue not simply their pleasures, but that larger Utopia which embodies the constructive play of memory and imagination in the pursuit of a genuine "Happiness." Not the happiness that militant Japan thinks she has discovered. It is not that. It is rather that larger Aristotelian happiness which is finer and greater than any mere pleasure, because more nearly complete.

The realization of this ideal of the pacifist will be the product of bethinking ourselves. In times of stress we shall yet in some future time think first of friendly

rather than of warlike processes. The will to power will yet give way to a will to righteousness. If we bethink ourselves, we shall cease promoting mere "alliances," secret conferences, and pretence. That much is now clear. If the Utopia which we pursue is to be reached it will be reached through institutions which shall give effect at least to the accepted principles of law and justice. These institutions can only develop out of much thinking. And they will be efficient and worth while only if our collective vision is broad and clear. The vision of the pacifist is of peace, of justice. This point of view, this vision, should be the point of view and vision of all who think and hope. They can be, if only we bethink ourselves and keep everlastingly at it.

### OUR ECONOMIC SQUINT

IT IS now an established fact that in all of the principal nations of the world the war has produced a marked increase in the prices of foodstuffs, raw materials, and manufactured articles. Of course the results of the war could not be otherwise. The countries now at war have necessarily reduced production in many directions. The demand for foodstuffs and certain raw materials has very decidedly increased. The labor supply has been enormously reduced. Wages and the cost of transportation are therefore correspondingly much higher.

These economic effects are not confined to any one nation. For example, coal exported from Great Britain has advanced since the war began about 60 per cent in the average value per ton; woollen yarn and woollen cloth have shown a similar advance; cotton cloths have advanced about 20 per cent, worsteds 40 per cent, wool 60 per cent, tin plate 70 per cent, oil seeds 57 per cent, while dyestuffs have practically quadrupled in value. Turning to the other side of the globe, we find approximate increases as follows:

Japanese raw silk .....	40	per cent.
Matches .....	100	"
Cotton underclothing .....	120	"
Tea .....	50	"
Sulphur .....	40	"
Copper .....	45	"
Dried cuttlefish .....	11	"

As Mr. O. P. Austin, statistician of the Foreign-Trade Department, National City Bank of New York, goes on to point out, these advances are true of Argentina meats, horses, wool; and hides. Tabulating other advances, we see:

Russian eggs .....	75	per cent.
Rye .....	15	"
Flax .....	100	"
Sugar .....	125	"
Wool .....	55	"
Oil cake .....	33	"
Egyptian raw cotton .....	100	"
Brazilian India-rubber .....	50	"
Hides .....	30	"
Cotton .....	100	"

South African copper ore, goat skins, and wool have all greatly advanced. The advances in New Zealand are also marked. One ray of welcome light out of South Africa for certain types of persons, however, is that ostrich feathers have shown a decline.

Mr. Austin's figures relating to export prices of articles from the United States are for us, however, far more significant:

Steel ingots and blooms have advanced from \$22.70 to \$55.25 per ton; structural iron and steel from \$38.20 to \$50.90 per ton; flour from \$4.69 to \$5.73 per barrel; wheat from 98.7 cents to \$1.28 per bushel; copper ingots from 14.1 cents to 26.2 cents per pound; gasoline from 12.5 cents to 21 cents per gallon; potatoes from 80.4 cents to \$1.22 per bushel; wood pulp from \$23.97 to \$48.20 per ton.

Among the imports to the United States we gather that:

Rubber has advanced from 50.3 cents to 67.2 cents per pound; silk from \$3.01 to \$4.32 per pound; clothing, wool, from 24 cents to 29.4 cents per pound; flax from \$298.31 to \$747.74 per ton; hemp from \$183.14 to \$296.33 per ton; raw cotton from 17.4 cents to 20.7 cents per pound; copper pigs from 14 cents to 24.4 cents per pound; stockings, hose, etc., from \$1.20 to \$2.57 per dozen; tin plate from .029 cents to .094 cents per pound.

We know of no advances in wages that in any way offset this world-wide advance in the cost of living. As we have pointed out before in these columns, this war will mean for the United States more women washing and more babies dying. Indeed, judging from reports from Associated Charities throughout our land, this process has already begun. While the problem of distressing and brutalizing poverty is thus becoming more and more acute in our United States, so far our statesmen have, in their great wisdom, brought to the solution of it mainly the unprecedented expenditure by us of many millions for "adequate defense." Leaving out of account our various types of moral and spiritual strabismus, our blind faith that this country is greatly profiting from the war is due to an economic squint which is unable to see either the present or the future. This economic squint is disquieting because the immediate future means higher and higher costs of living, more misery for the poor, wilder extravagancies for the rich, and, unless it is rectified and we behave in a larger way, there will follow the inevitable clashes and dangers which invariably grow from such conditions.

WE ARE in receipt of a syndicated article in the interest of the League to Enforce Peace, written by Herbert S. Houston, treasurer of that organization, which article is copyrighted by the American Defense Publishing Company, Incorporated. We naturally wonder if the League to Enforce Peace and the militarists have united at last for the promotion of an international army and an international navy for the permanent establishment of a "morality based on bayonets."